THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI *August 13, 1946* VOLUME LXV - No. 17

St. Paul's of Stanwood, Iowa
"Holding forth the Word of Life," Phil. 2:16, on the Western Prairie

The Eastern District at its recent convention made history when it received the Rev. J. G. Lavalais, Negro pastor of Saint Philip's Church, Philadelphia, Pa., into membership as the first colored pastor in the Eastern District.

A record for adults? St. Peter's Church of Joliet, Ill., has confirmed more than 400 adults in the past ten years. On Palm Sunday, Pastor Erdmann W. Frenk baptized eleven adults and confirmed twenty-eight.

St. Paul's Church of Stanwood, Iowa, shown in the frontispiece, is typical of the success which can be achieved in the small-town field. The population of Stanwood is about 500, and St. Paul's numbers more than 300 souls. The value of the property is about $55,000. The Rev. E. F. Hempel is pastor.

Members of Bethel Ev. Lutheran Church, Detroit, Mich., the Rev. G. M. Krach, pastor, recently gathered a sum in excess of $2,500 as a gift for Mr. Emil Block, a former soldier whose legs were shattered by an exploding land mine in Italy, to assist him in the purchase of a home for himself and his family.

Chaplain Martin C. Poch addressed the 130th annual meeting of the American Bible Society, held at New York City in May, as representative of the Office of Chief of Chaplains of the United States Army.

Six sets of twins, all born within eleven months, from July, 1943, to June, 1944, were baptized by the Rev. M. W. Albrecht, pastor of Redeemer Lutheran Church, near Racine, Wis. The picture shows only five of the six sets, since Ronald and Richard Lewis were not present when the picture was taken.

St. Paul Church, Austin, Tex., at a cost of $25,000 recently acquired six acres of ground in one of the best areas of the city for its new church and school. The acreage adjoins the property of our Lutheran Concordia College of Texas and will provide room for parking space, athletic field, and picnic grounds. It is planned to serve the community in which there is no other church with supervised recreation and Boy and Girl Scout troops. The Rev. Albert F. Jesse is pastor of the congregation.

The War Department and the Navy Department through Robert P. Patterson, Secretary of War, and James Forrestal, Secretary of the Navy, recently presented the Rev. O. A. Sauer, President of the Southeastern District of our Synod, with a testimonial expressing "their appreciation for patriotic service as a member of the advisory group of church representatives of the joint Army and Navy Committee on Welfare and Recreation." President Sauer is the secretary of our Army and Navy Commission.

An item which recently appeared in the *Cleveland News* reported that the Federation of Lutheran Clubs announced the organization of a $2,500,000 corporation which will produce religious motion pictures aimed at the prevention and correction of juvenile delinquency. The studios will be in Cleveland. The success of such pictures as, "Going My Way," "Song of Bernadette," and "Keys of the Kingdom," is said to have motivated, in part at least, the organization's decision to enter the field of popular interest films.

Five Sets of Twins in One Parish

All from Lake Park and Redeemer Mission near Racine, Wis., served by the Rev. M. W. Albrecht. L. to r., standing: Michael Albrecht, David Martchenke, Fred Hassel. Sitting: Michal June Albrecht, Donald Martchenke, Mary Lou Hassel, Donald Horn. On floor: Leo Smith, Walter Smith, Donna Horn

When the Annual Lutheran Rally of what a correspondent calls "the eight parishes of the Magic Valley in the garden of South Central Idaho's fertile watered acres" was held, one thousand people attended the outdoor services, though the thermometer indicated 98 in the shade. A mass chorus of 125 sang the stirring hymns of the Church. Dr. Friedrich of Wheat Ridge was the speaker.

Gladys Schmitt, author of the 631-page novel *David the King,* attended Sunday school and was confirmed in Memorial Lutheran Church, Pittsburgh, Pa. When she was fourteen years old, her pastor, the Rev. Frank Smith, joined the Unitarian Church and took with him a considerable number of the members of his congregation. Miss Schmitt's family was among those who left the Lutheran Church. In preparing the novel, of which a million copies were sold in five months, the author read and studied a large number of histories of Israel, Old Testament commentaries, and books on Palestinian geography and archaeology. On her misuse regarding the David-Goliath story, see article in this issue. G. V. S.

The Daily Vacation Bible School of The Lutheran Church of the Redemer, St. Paul, Minn., in session June 17—28, had an enrollment of 222, one third of which were Negroes. The pastors of the church are Herbert Lindemann and Carl B. Peters, and Mr. Frederick C. Diesing is Educational Director. The aim of the Bible School was not to gather in many from other churches, but to be friendly and of general help to the community in which the church is located

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

Volume LXV
No. 17

THE LUTHERAN Witness

August 13
1946

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

God-pleasing Prayer

The Christian has the privilege to pray, as a dear child to approach his dear heavenly Father in prayer. He has God's promise to be heard. "Call upon Me in the day of trouble: I will deliver thee." "Ask, and ye shall receive." But by nature we do not know how to pray aright. We have to learn how to pray. The disciples asked: "Lord, teach us to pray." We need to offer the same prayer, and we do so in the collect for next Sunday, the ninth Sunday after Trinity. The Epistle and Gospel for that day give us warning against a false security, a feeling or attitude that takes things for granted. That speaks thus: We have the faith, we have the Word and the Sacraments, we have His promises; therefore we are safe! That attitude may lead to the indifference that brought the unjust steward to fall. How can we avoid this pitfall? By praying for those things that please God. Let us in our prayers ask God for perseverance, for loyalty to Word and Sacrament, for faithfulness in our stewardship, for the continued indwelling of the Holy Spirit, for all spiritual graces. The collect, therefore, is one we ought to pray often:

"Let Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee; through Jesus Christ, Thy Son, our Lord. Amen."

W. G. P.

Again the Church Extension Fund

"Services were first of all held in a vacant room over a harness shop. Later a schoolhouse was used, and, when the congregation was nine years old, a church building was erected." Many a reader will say: "That sounds familiar; we started something like that." But only the missionary who has to do his work under such conditions, sometimes for nine years, as in this case, can appreciate what it means to preach *in a church.* This is the story of our beginnings in Carthage, Mo.:

"They began to look for a building in which they could conduct services. They were directed to a little Swedish Lutheran church a few blocks from the town square, but to their disappointment they discovered that the church was now occupied by a minor sect and not to be had. Finally they rented a room in the courthouse, and arrangements were made to hold services the following Sunday afternoon. Rev. Kaiser had an audience of four or five people. The next time only one man showed up. No service was held, and Pastor Kaiser paid the rent out of his own pocket. That ended the first attempt. People told him that they would not come to the courthouse. He then rented the house of worship of the Methodist Church South and preached to a large audience of 40 or 50 people. It was, however, all a mistake. The Methodist minister had gone on his vacation, and many of the people had taken the announcement in the paper to mean that he was filling the pulpit for the Methodist minister. Thus the majority of people were faithful Methodists, and only a very few were Lutherans. That ended the second attempt, and the church was not to be had again, since the Methodist minister had returned."

The answer to such a situation is the Church Extension Fund. This is a revolving fund out of which a congregation receives a loan towards the erection of a church, the building or purchase of a parsonage, the building of a school. Each District has a fund of this kind, and the Synod has a General Church Extension Fund, out of which loans are made to the weaker Districts. Our Synod knows no more responsible work than the administration of these funds. Regarding the necessity of such a revolving fund, there is absolute agreement among our missionaries. We have been through the mill. We know what it means to help start a congregation with services in a cobbler's shop, in a dance hall, a lodge hall, a vacant store, and in the loft over a suburban fire department (available because the department had just been mechanized, if you get the idea). We have not started a congregation, as others have, in the "chapel" of an undertaker, but have attended services there. Our heart goes out to the missionary who must bring his message under such funereal surroundings. There is only one solution: the Church Extension Fund. You don't often see people weep for joy. Why this should be the reaction of a missionary when he gets the matter-of-fact notice: "Your application for a loan from our treasury has been granted" — you cannot understand unless you have been a missionary yourself.

G.

Vile Literature

Vincent Starrett reprints an editorial by Charles Lee Bryson in which Mr. Bryson tells us that in his youth he was forbidden to read "dime novels." He goes on to say that he considers these "dime novels" of fifty or sixty years ago comparatively innocent when compared with the trash and filth that now issues from the presses. It is his duty to read many periodicals and books, some by foremost publishers. He tells us that in them he has found "vile words, fully spelled out, that are on a level with the pencil scribblings of punks in a toilet room." And yet the movies seize upon this obscene "literature" to present it to young and old upon the screen. In the same number of the *Chicago Tribune* in which we found this denunciation there was also a letter to the editor in which the writer protests against the "rot" and "filth" which is now offered in many books and periodicals. The same writer also declares that religious characters are often portrayed as amusing numskulls, and that "barnyard standards" are mentioned as the accepted thing among men and women.

From our personal experience we cannot substantiate these claims. We do not read this material, nor do we visit these shows, but when we hear the same accusations brought against much of modern literature by others, we are convinced that there must be something to it. Who would not pity the poor youth struggling against the flesh, "in which dwelleth no good thing," when they see them pursued by such vultures! Those who are in a position to lead young people should certainly see to it that these youths are supplied with good, solid, instructive, and elevating literature. Remember, "Evil communications corrupt good manners," 1 Cor. 15:33.

Thank God there is no lack of good literature. Our Church publishes and recommends books and periodicals that are above reproach. They are not dull reading, many of them are of absorbing interest and rich with delightful imagery. Pastors and teachers will help parents and young people to make the proper selections. A good book or a good article has often led the mind of a promising youth to think upon true, worth-while treasures and ambition. Just to mention one instance: Dr. Walther's reading the life of Oberlin caused him to pursue a course which led to untold blessings for millions — and the end is not yet.

S.

The Vanishing West

Somehow we did have a share in the winning of the West. Sometimes little reminders filter through our correspondence or are picked up in the District bulletins or parish papers. These reminders of pioneer days have a flavor all their own. In the Carson Valley, State of Nevada, the "Snowshoe" Thompson Memorial Ski Race and Jumping Contest is being held annually on Spooner's Summit, Highway 50, in honor of "Snowshoe," who carried the winter's mail on snowshoes all the way from Placerville to Genoa, thence to Carson City, for many years in the wild and woolly past. This year two Norwegian champions, incidentally members of the Norwegian Underground, were featured, also the Norwegian ambassador flew in from Washington to lay a memorial wreath on "Snowshoe's" grave. "Snowshoe" was a Lutheran.

At Westcliffe, in Colorado, they have buried Henry H. Dieckmann, age 96. On Easter Sunday his comment after the service was: "Well, I think my next Easter will be that big Easter." Grandpa Dieckmann was a colorful little figure in the Westcliffe congregation. Until a few years ago he came to church regularly, each week riding his pony, walking to the front pew (he was somewhat hard of hearing), wearing his spurs and red bandanna handkerchief. His walk down the aisle slowed down somewhat the last few years, and lately he had to use the ends of the pews to brace himself. But as long as he was physically able to be present, he attended the services in the house of God.

When Missionary Hilgendorf made his first visit to Pueblo, he slept in the same bed with a Mexican. As they retired, the Mexican placed a dagger and a revolver under his pillow, while Pastor Hilgendorf placed a pocketknife under his pillow.

At Goldfield, our correspondent says in the District bulletin: "Mr. Ed. Lemcke, president of the Deep Mines Co., died suddenly at his desk, aged about 75 years. As of so many in the West, the papers reporting his death stated also of him, 'Nothing is known of any relatives.' He was known by most of the pastors who served in Nevada during the past 25 years or more, and he befriended them; but he was very reticent regarding the past. Practically all we learned was that he once taught a Christian day school in the Wisconsin Synod, most likely in Milwaukee. He was given Christian burial Jan. 26. Mr. John Boesch, many years ago secretary of St. John's Church, San Francisco, and also an old-timer in Goldfield, was a pallbearer. 'Johnnie,' as we all know him affectionately, has paved the way for, and in the fullest sense of the word 'taken care' of, each of our pastors who served Goldfield. 'Johnnie' deserves this small tribute while he's still with us."

Some day one of our Lutheran writers will take inspiration from a reading of Theodore Roosevelt's famous four volumes and give us *A Lutheran Winning of the West.*

G.

The Suffering of the Great

More than a hundred years ago an English poet asked the question:

Where may the weary eye repose
When gazing on the great?
Where neither guilty glory glows
Nor despicable fate?

All history supports his lamentation. Why should I fill this page by enumerating the names of those who rose to great heights and earthly glory and died disappointed and miserable? There have been so many of these as to cause some of the wise of this world to say: "Every life's a tragedy." That is not true of every life, but it is true of those to whom worldly ambition, worldly glory, and worldly greatness are their one and all.

Are we Christians, then, to be void of all ambition? No, we are to have the ambition which Jesus had. "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matt. 20:28. At another time the Savior expressed it in these words: "My meat is to do the will of Him that sent Me and to finish His work," John 4:34. Of worldly, earthly ambition one of the world's greatest poets has given us these impressive lines: "I charge thee, fling away ambition. By that sin fell the angels. How can man, then, the image of his Maker, hope to win by it?" Col. Starling, who as a detective guarded the lives of five of our presidents, has told us of the misery and suffering of those men.

We see true, godly ambition in Moses. Of him we read: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward," Heb. 11:24-26. We see the same godly ambition in Paul. His highest ambition was to be accepted of God, Phil. 3:7-10. We see this God-pleasing striving, labor, and singular devotion to service in Martin Luther. His very enemies have confessed that Luther was tempted with money and temporal glory, but refused it all and remained faithful to the work which God had given him to do.

Young man, young woman,

Dare to be a Daniel, Dare to have a purpose firm,
Dare to stand alone; Dare to make it known.

There are many of those who would "rather be the hirelings of the worst cause than the martyrs of the best." But the true children of God, like the heroes of faith mentioned in the 11th chapter of Hebrews, prefer to be the martyrs of the Lord's cause rather than the hirelings of the Evil One. They never regret their choice, for God has promised them: "Everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive an hundredfold and shall inherit everlasting life."

S.

Privileges of the Royal Priesthood

By WALTER E. BUSZIN, River Forest, Ill.

I

Surely one of the most significant passages in Holy Writ are the words of Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light" (1 Pet. 2:9). Largely upon the basis of these words (spoken, strangely enough, by the very man whom the Roman Catholic Church regards as her first pope) we Lutherans base the precious doctrine of the universal priesthood of all believers. On the strength of these words we have consistently refused to permit our Church to become hierarchical in character. As a result we have become perhaps the most democratic among the larger denominations of Christendom in America. The import and the implications of this passage have helped shape the distinctive character of the Lutheran Church, have determined her policies of polity and church government, and have at sundry times forced her to battle against those who either rejected or ignored the words of Peter as well as the words of Christ Himself, who said: "One is your Master, even Christ; and all ye are brethren" (Matt. 23:8). Martin Luther fought for the doctrine of the universal priesthood during the years he waged his battle against the errors and practices of the Church of Rome, and Carl Ferdinand Wilhelm Walther entered into combat with those who sought to deprive Lutheran congregations of their God-given rights by seeking to establish a hierarchical form of government within the Lutheran Church of America.

The doctrine of the universal priesthood is of great value to the Church. According to this doctrine it is the responsibility of every Christian to take an active interest in the work of the Church. It is the duty and privilege of every Christian to help win souls for Christ through active mission work, through a Christian life, and through making contributions of various types to the Church. It is incumbent upon each member of the Church to admonish and exhort the sinner, comfort the distressed, strengthen the weak, and give help to the poor and needy.

Within the Church are thousands upon thousands of people of the ordinary walks of life who are exalted members of God's royal priesthood, who help support and sustain their pastors, teachers, and their other fellow Christians. God's royal priests are indeed a peculiar, an unusual people; they possess a peculiar power, which God, in His grace, has given to them through the Gospel and through the Sacraments.

Because of the doctrine of the universal priesthood, our Church insists that the greatest corporate power within the Church belongs to the individual congregation, not to some collegiate group, some council, presbytery, board, not to the clergy, not even to Synod. This explains, in part, Martin Luther's deep-rooted interest in Christian education and the concern of our own Church in preparing for the Church a well-educated, Christian-minded, and far-seeing laity through the agency of our parochial schools, our Lutheran high schools and colleges, and through Valparaiso University. In the meetings of our congregations the layman has as much right to assert himself as do the pastor and the teacher, and at our synodical conventions the vote of the lay delegate from a mission post is just as valid as the vote of his District President.

The import and influence of the doctrine of the universal priesthood come to light also in the Lutheran church service. Our Church takes great pride in her liturgical and musical heritage. Martin Luther is largely responsible for this. Luther avoided the mistakes of Rome, which put the performance of her services (masses) into the hands of the clergy and the choir and even made of the choir a lower form of the clergy. Luther avoided also the extremes of John Calvin, Ulric Zwingli, and John Knox, who put restrictions on the use of music in the church service which were so severe that the Reformed groups became sterile as far as the production of great church music was concerned.

Not only his great love for music, nor merely his understanding of fundamental laws of psychology, but particularly Luther's profound understanding of the doctrine of the universal priesthood of all believers urged him to let the people take as active a part in the performance of the service as possible. It is well known that he let the people sing hymns, that he and his associates simplified music and purged texts, that the common man might be able to use them in the church service. But more, already in the early Lutheran Church the people were given a chance to take an active part in the rendition of the liturgy, and not a few of the liturgical chants of the Church were converted into hymns in order that the people seated in the pews might sing them in the church service. (Cf. *Lutheran Hymnal*, Numbers 6, 137, 147, 237, 238, 249, 251.) Luther was very fond of choir music and encouraged its use, but among the Lutherans the choir to this day is regarded as a part of the worshiping congregation, helping along in the singing of hymns and representing the congregation in the presentation of music which must be rehearsed and studied.

The chorale is an integral part of a very large percentage of the choral music written by our great Lutheran composers. The same might be said of the organ music written by our Lutheran masters for the Lutheran church service. The great composers of the Roman Catholic Church made no attempts to relate the music of the choir to the music of the people; they were not interested in establishing a connecting link, simply because they served a hierarchical Church, a Church which was not interested in presenting a religious service which was intelligible to the people, a Church which refused and still refuses to treat its members as members of God's royal priesthood. According to Roman Catholic traditions, practices, and teachings the clergy constitutes the Church; hence her choirs must be made a part of the clergy if they wish to function in the service. Martin Luther would never have been excommunicated by the Church of Rome had he been "a mere layman," regardless of what he might have taught.

Strange People

An exchange tells us of a family in which the father has never missed going to church in 28 years, the mother has a perfect record for 11 years, a son has not missed for 12 years, and a daughter attended every Sunday for 8 years. The editor comments: "What is the matter with this family? Don't they ever have company to keep them from church? Don't they ever feel tired on Sunday morning? Don't they ever have headaches, or colds, or parties, or picnics to keep them from going to church? Don't they have a radio to get good sermons from other pastors? Don't they ever think they can just as well read their Bible at home? Don't they ever get disgusted with their pastor?"

St. John's, Portage, Wis., *Parish News*

Two Kinds of Criticism

By THEO. DAUTENHAHN, Springfield, Ill.

In this article we shall confine our observations to the criticism that is current in congregational life — criticism directed against the Church, the Synod, the pastor, the teacher, the elders, the finance committee, or any other church officers.

There is, first of all, *constructive* criticism. This is the kind that really means to help the brother. If we notice a serious fault in some person, we should do what our Lord commands: "Go and tell him his faults between thee and him alone" (Matt. 18). Call his attention to the shortcomings in a friendly, brotherly way when you are all alone with him. The person criticized feels at once: this critic is my friend, he means well with me. All who love God's Word will gladly heed such criticism and be thankful for it. Would to God we had more of it, according to the Apostle's admonition: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1).

But sad to say, there is so much of the other kind — *destructive* criticism, the kind that does not help, but only does harm and ought not to be found among Christians. There are too many who make it a point to criticize as much as possible. They might be called professional critics or "kickers." As someone has expressed it, "they seem to have been born with a hammer in their hand." They are not content with pointing out real, serious faults as they appear, but are habitual fault-finders. They seem to wear microscopic lenses for finding faults in other people but never see their own mistakes.

They criticize the Church and Synod, but are not able to offer one reasonable suggestion as to how things ought to be managed. They criticize the pastor if his sermon is three minutes too long and, again, if it falls three minutes short of their standard. If the pastor makes but few calls in their estimation, they call him a poor "mixer," and if he makes many calls, they say he neglects his sermons. They also criticize him in scores of other matters, too trivial to mention.

They criticize the teacher if his discipline is lax, and still more if it is rigid; if he does not advance pupils of low mentality as well as the bright ones. In many other ways they criticize the teacher and his work. They criticize the organist for his slow tempo, but if he increases it but slightly, they are sure to "go all over him" for playing entirely too fast.

If they are not on the board themselves, they criticize the active elders for "steamrolling" and "running" the congregation, but if the elders are *not* forthcoming with good progressive recommendations, they talk of them as "going to sleep on the job" and failing to do their duty.

And so they go on, criticizing the finance committee, the treasurer, the secretaries, the trustees, and all other church officers in different ways, always "knocking" one or the other or several of them at the same time.

The fact that their criticism is not of the friendly, helpful kind is often evidenced by the manner in which it is offered. Not following the Biblical admonitions quoted above, it is often blurted out anywhere and everywhere — in company of brethren, in open congregational meeting, or even to strangers. If it is told to the one concerned at all, it is usually done in an unfriendly spirit and tone of voice.

Now, what shall we say about such destructive criticism? *It ought not to be found among Christians.* If the destructive critic is a Christian at all, it is a part of his old Adam, which "should by daily contrition and repentance be drowned and die with all sins and evil lusts." Read 1 Cor. 13, the whole chapter. Ponder especially these verses: "Charity [love] suffereth long and is kind . . . is not easily provoked, thinketh no evil . . . beareth all things, believeth all things, hopeth all things, endureth all things." Again read 1 Pet. 4:8: "And above all things have fervent charity among yourselves; *for charity shall cover the multitude of sins.*" And how can it be otherwise? How can Christians, temples of God, members of the same body whose head is Christ, how can they bite and devour other brethren of the faith by uncharitable criticism? Certainly none should set the minister, the servant of the Word, at naught.

Finally, such destructive criticism should be avoided because it will only aggravate what it seeks to correct. This is well illustrated by the story of the father and the son who came along the road leading a donkey. After they were criticized for leaving the donkey walk idly by, the son mounted the beast. The people said: "Shame on that lazy boy who leaves his father trudge in the mud." Now they changed places, but forthwith someone cried: "See that heartless father, strong man that he is, who makes his boy walk while he rides." They both mounted the beast of burden, and the people held up their hands in horror and talked of letting the law take its course for this shameful cruelty to animals. In their vain attempts to please their critics they now went so far as to tie the feet of the beast together and, by means of a pole, began to carry it on their shoulders, for the critics had remarked that it were easier for the two men to carry the beast than for the beast to carry the two men. What was the result? In terror the people cried out: "Two idiots have escaped from the insane asylum; let us quickly notify the proper authorities that they may put them safely behind lock and bar."

The moral? You cannot please everybody. Ask God for aid and guidance in your work, preserve a clear conscience, give earnest heed to God's Word, and leave the rest to God. If you can convince the critics of their wrong, unchristian attitude, do so; if not, commit the matter to the Lord, and do not cease to "pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven" (Matt. 5:44-45).

I Am God's Tenant

I am God's tenant. I am living
In His fair world. To Him I pay
No charge, I owe not lease nor rental
As I live on from day to day.

My home is beautiful. There's beauty
In glen and valley; fields and lawn
Are fragrant, as the morning sunlight
Dispels the mist that veils the dawn.

There's beauty in the flowing waters
That seek, but never find. The song
Of singing waters lingers, lingers
Within my heart the whole day long.

And lofty hills, above whose summits
The tides of endless years have rolled —
They carry on their massive shoulders
Soft cloudlets stained with sunset gold.

There's beauty in the woodland's whisper,
There's beauty in the rainbow's hue;
A myriad host of silvery flowers
At eve blooms in a meadow blue.

Comes time for leaf and blossom, flower;
Come seedtime, harvest, winter snow.
There's joy, there's happiness, there's pleasure
As seasons come and seasons go.

I shall not always be residing
In this fair world. God's grace and love
Have leased to me for aye and ever
A fairer mansion up above.

St. Louis JOHN M. RUNGE

David or Elhanan?

By M. R. KLUENDER, Melrose Park, Ill.

If a native of New Guinea says there is no God, it is not at all as serious as if President Truman were to say it. The latter wields more influence than the former. Therefore it requires an answer much more emphatic when a popular book of fiction, one at the top of best seller lists at that, openly declares that David did not kill the giant Goliath. It is an even more serious matter when the author of such a book attempts to *prove* (?) that David could not have killed him.

Exactly this is what Gladys Schmitt attempts in her well-known book *David the King*. She has declared publicly that Elhanan killed Goliath, not David at all. David merely got the credit by accident, she says, and the myth grew up around him until finally even the Bible erroneously made David responsible.

The charge that the Bible is full of myths is not new. Neither is it so novel to read that David did not kill Goliath. Elmer Davis also gives the credit to Elhanan in his *Giant Killer*. But the claim that the story of David and Goliath is mythical bears investigation.

For example, we will protest to Miss Schmitt that 2 Sam. 21:19 says: "And there was again a battle in Gob with the Philistines, where Elhanan, the son of Jaare-oregim, a Bethlehemite, slew *the brother of* Goliath the Gittite, the staff of whose spear *was* like a weaver's beam." — Then Miss Schmitt will quickly rejoin: "Oh, but the words *'the brother of'* in the above-quoted verse are not in the original Hebrew text! That is why they are italicized in the King James version." The verse in question should really read, she claims: "Elhanan, the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite."

Now we desire to bring the argument up to date, and so we remind Miss Schmitt of 1 Chron. 20:5: "And there was war again with the Philistines; and Elhanan, the son of Jair, slew Lahmi, the brother of Goliath the Gittite, whose spear staff was like a weaver's beam." (Here the words *"the brother of"* are not italicized! The original Hebrew says Elhanan slew the brother of Goliath and mentions the brother by name.)

So Miss Schmitt will either have to say the passage in 1 Chron. 20 is also a legend (she has already done away with the entire 58 verses of 1 Sam. 17, where David is said to have killed Goliath, by calling them a myth), or she will have to ignore it altogether. In her public defense * she chooses to do the latter.

In this defense she attempts to justify herself by charging that it seems inconsistent to her that David should have to be reintroduced to Saul (compare 1 Sam. 17:31ff. with v. 55). But in verse 55 Saul was not curious regarding the identity of David but of his ancestry: "Whose son is this youth?" There is no contradiction here. If an adult class member tells me his name one day, I am not inconsistent if I ask him his father's name a few weeks later.

Miss Schmitt further states: "It seemed strange, too, that such an outstanding lad [as David] shouldn't have gained at once some stature in the army." (That is, if he really killed Goliath.) We fear that Miss Schmitt's research was not careful enough. If David had not gained this stature, how did the rumor of his deed manage to spread among the wives of the warriors in "all the cities of Israel," so that they came to greet King Saul with the words: "Saul hath slain his thousands, and David his ten thousands"? (1 Sam. 18:6-7.)†

Finally, Miss Schmitt wonders why, if David was the hero, Jonathan, "that most generous and gregarious of all heroes," did not at once seek him out? No answer could be plainer than 1 Sam. 18:1: "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." We do not know what Miss Schmitt means by "at once," but chapter 18:1 follows immediately upon chapter 17, and chapter 17 is the account of David and Goliath.

The author declares: "1 Sam. 17 is, by numerous earmarks of style and language, a much later story, written in the days when memory had exalted David and given the deeds of his fellows to the swelling sum of his glory." — No doubt we could find enough Biblical scholars who support the authenticity of 1 Sam. 17 to overwhelm the number of such critics whom Miss Schmitt rallies to her defense. In the final analysis the Christian throws out these methods of Higher Criticism which try to determine on the basis of phraseology and vocabulary which parts of Scripture are inspired. The Christian believes, "*All* Scripture is given by inspiration of God." By the way, did you ever hear of any famous character in history accidentally getting the credit for another man's deed without hearing a deluge of protest at the same time?

In personal correspondence with the author this writer added the following point: If David did not kill Goliath, why did Jonathan remind Saul that he [Saul] had been a witness to David's deed: "Thou sawest it and didst rejoice"? (1 Sam. 19:5.)

Miss Schmitt's only personal rejoinder to the above-mentioned correspondence was the cryptic remark: "There is, of course, room for a difference in opinion," although she did grant that the evidence submitted by this writer was "interesting."

A concluding remark: If Goliath was a giant, why not his brother? Could there not be more than one son of abnormal growth in the same family? Other giants were killed in those days (*e. g.*, 1 Chron. 11:23; 20:4, 7, etc.).

* In a special article, "Who Killed Goliath," published in *Carnegie Magazine*, May, 1946 (Vol. XX, No. 1), there is no reference to the Chronicles passage in this entire article.

† This incident is conveniently omitted in *David the King*. But perhaps 1 Sam. 18 is legend, too. Usually all those parts of Scripture are legend to persons who are afraid their theories will explode if such passages are held valid.

1946 International Walther League Convention

By ALFRED P. KLAUSLER, Chicago

The 54th annual convention of the International Walther League opened Monday evening, July 8, in the Milwaukee City Auditorium with the formal installation service of the two new assistant executive secretaries, the Revs. Alfred P. Klausler and Walter M. Wangerin. The

Prof. Walter E. Buszin Conducting the Chorus

Rev. Dr. J. W. Behnken preached the sermon. At the colorful installation service the Rev. Walter C. Wangerin, Grand Rapids, father of the Rev. Walter M. Wangerin, installed the two new assistant secretaries. In addition a large number of church officials, representing various synodical organizations, took part in the service.

With a registered attendance of some 1,500 delegates and guests, representing almost 3,000 societies, this convention of the Walther League was marked by a high degree of spirituality. Principal business discussed by the convention centered around two resolutions. The first resolution concerning the reorganization of Wheat Ridge Sanatorium into the Wheat Ridge Foundation occupied a good deal of time. Under the new arrangement, proceeds from Wheat Ridge Christmas Seals would be used to benefit tuberculosis patients throughout the United States and Canada. The medical social workers who are now being trained by the Wheat Ridge Foundation would be placed in large Lutheran centers. These medical social workers would aid the tuberculosis patient and his family to achieve a satisfactory orientation to personal problems. Walther Leaguers felt immediately that here was an epoch-making resolution. They knew that they would now embark upon a program whose effects would be felt throughout Christendom for generations to come. The resolution was unanimously adopted.

The other resolution which aroused enthusiasm was the Walther League's Program for Peace. This program will cover seven points:

1. Fellowship with Christ strengthened through Bible study.

2. Winning more young people for the youth program of the Church.

3. Developing the League society as a missionary agency of the Church in the community.

4. Maintaining Christian fellowship with members still in the armed forces.

5. Re-enlist returned servicemen in the activities of the congregation and the Walther League.

6. Support the efforts of our Church to bring help to war sufferers.

7. Program methods and materials which will use all the resources of the individual and society will be carefully studied and used to meet all opportunities.

As part of its Program for Peace the Walther League is co-operating enthusiastically with the great missionary drive of Synod. A special resolution was adopted to support the "Each One Reach One" campaign.

In addition there were many other resolutions discussed and adopted. Because the working space of the Lutheran Youth Building is crowded, the convention voted to erect a third floor on this building. The $30,000 necessary to accomplish this goal will be raised by freewill offerings of Leaguers. The convention also adopted a resolution to raise the subscription list of the *Walther League Messenger* to

Pastor A. R. Kretzmann

100,000. To reach this goal, a concerted campaign will get under way this fall.

The new president of the Walther League is Mr. William Zeiter, La Grange, Illinois, former chairman of the International Executive Board. He succeeds Mr. Henry W. Buck, president since 1939, who is retiring. Mr. Buck was elected to the Executive Board.

At the installation service, which also formally closed the convention, on Friday morning, the Rev. Clarence Peters, chairman of the Board for Young People's Work, delivered the sermon as well as the charge to the newly elected officers. The following is the list of officers elected:

President — William Zeiter, La Grange, Illinois.

Vice-President (North) — Mr. Clarence Kuhnke, Edmonton, Alberta, Canada.

Vice-President (South) — Miss Lillian Wismar, New Orleans, Louisiana.

Vice-President (East) — Mr. Ethan Walther, Washington, D. C.

Vice-President (West) — Mr. Delbert Schulz, San Francisco, California.

Secretary — Mr. Paul Jabker, St. Louis, Missouri.

Assistant Secretary — Miss Eunice Hermann, Lidderdale, Iowa.

Treasurer — Mr. F. A. Schack, Fort Wayne, Indiana.

Dr. Louis J. Sieck
His subject was: "God's Call to Us as Lutheran Christians"

Executive Board Members — Mr. Henry Buck, Kansas City, Missouri; Mr. Erwin Jones, Seward, Nebraska.

There were many highlights of the convention. The 1,800 plus attendance at the annual Fellowship Banquet in the arena of the Milwaukee Auditorium on Thursday evening, at which Dr. Louis J. Sieck spoke, will remain long in every Leaguer's memory. . . . Distinguished churchmen addressed the convention on many phases of church work. Dr. Theo Graebner appealed for intensified Bible study, pointing out that there is an appalling lack of genuine knowledge of the Bible. No one will ever forget the matins service, at which Prof. O. H. Theiss, executive secretary, spoke and the Rev. A. R. Kretzmann served as liturgist. Observers were amazed to note that attendance at these early services attracted an increasing attendance each morning. Nor dare anyone omit the vesper hours, at which Dr. O. P. Kretzmann spoke. Sometimes out in Washington Park, sometimes on the steps of the auditorium, thousands of young people stayed for these quiet hours of devotion.

This 54th convention of the Walther League will go down in church history as a forward-looking convention, "abounding in love." These consecrated Lutheran young people felt that the 1947 convention, scheduled for Buffalo, would already show the results of this 1946 convention.

William J. Zeiter

"Bill" Zeiter of La Grange was elected president of the Walther League at its convention in Milwaukee last month. Mr.

William J. Zeiter
Addressing the convention
DELMAR STUDIO

Zeiter was born Feb. 22, 1910, in Mount Olive, Ill. He completed his high school work at Marysville, Ohio. He also attended Ohio State and the University of Illinois, where he majored in journalism. He started his business career in 1930 with Swift and Co. in Chicago. His rise was rapid, and today "Bill" Zeiter is assistant office manager of Swift & Co. He is married to the former Dorothy Hoganson. The Zeiters have one son, William, Jr. William Zeiter's work with the Walther League began in Mount Olive Lutheran Church, Chicago. From 1938—41 he was district president of the Northern Illinois District. He has been a member of the International Executive Board since 1942. The past year he has served as chairman of the board. "Bill" Zeiter is also convention manager for the Centennial Convention of the Missouri Synod in 1947 in Chicago.

New Assistant Executive Secretaries of the Walther League

Alfred P. Klausler was born in Hankinson, N. Dak., Feb. 22, 1910. Graduated from Concordia Seminary, St. Louis, 1932. From 1933 to 1942 he served as pastor at Glendive, Mont. U. S. Army chaplain 1942 to 1946. Has been active in League work and is now assistant executive secretary in charge of editorial work. At present he is managing editor of the *Walther League Messenger.*

A. P. Klausler

Pastor Walter M. Wangerin, new assistant executive secretary of the Walther League, was born in Lexington, Ky., Aug. 21, 1917. Graduated from Concordia Seminary, St. Louis, 1942. Taught parochial school at San Antonio, Tex., 1939 to 1940, and in 1940—1941 he served in parish work in Detroit, Mich. From 1943 to 1945 pastor in housing project at Vanport, Oreg. Instructor at Concordia College, Portland, and president of the Oregon District of the Walther League.

Stanley E. Boie, the Walther League's new business manager, comes from Saint Paul, Minn. A graduate of Gustavus Adolphus College, he majored in the field

W. M. Wangerin

Stanley E. Boie

of business and journalism at the University of Minnesota. In 1942 he enlisted in the Army, and more recently served various assignments with the Army Air Force in personnel work.

A. S.

For Christ and Humanity

Our Church in Service to a World Stricken by War

Postwar Seamen's Work

It was P. B. Clayton who made the surprising discovery thirty years ago that the young soldier and sailor when away from home actually seeks something more than the proverbial doughnut and coffee. The recent war has created a new field of mission work in our seacoast cities. It has drawn thousands of young men from the villages and farms of our inland States into maritime service. Many of them are fresh from our own congregations, and very often they have been active in the work of their church back home.

Chaplain Captain O. B. Hussmann has been out of the States for fourteen months, serving with a hospital unit in the Pacific (first in the Philippines and now on an island near Tokyo). The chaplain's gown and the altar drapings are made from Japanese parachutes. (Courtesy *South Dakota Supplement*)

Eager to Hear

Time and again young sailor lads have asked the writer of these lines: "Why haven't we a church in ____? I set out Sunday morning and tramped the streets for hours trying to find a church." This is proof enough that our Lutheran boys often try to find a church of their denomination when their ship ties up in port over Sunday. They miss their home church, its Sunday service, and the fellowship of Christian young people.

Various public agencies have rendered a useful service to such young men in providing them with food and recreation. This is a good thing, but it should not cause us to overlook the spiritual needs of our own boys. Before the recent war this was not quite so necessary, for relatively few of our Lutheran lads followed the sea. With an enormously expanded Navy, merchant fleet, and tanker fleet, Lutheran boys from our inland areas are to be found on any Sunday morning in Boston, New York, Norfolk, Plymouth, Liverpool, Swansea, Edinburgh, Le Havre, Bremerhaven, and even farther afield.

An Eye to the Future

Not only must we make adequate provision for our Lutheran boys in American ports, but it is not too visionary (in view of changed conditions) to think of organizing this work with the object of supporting a mission in every port overseas where our ships are in the habit of calling.

We must maintain such seamen's missions so that our Lutheran boys may hear the definite message of sin and grace regularly proclaimed. A recreation room and lounge throughout the week may be maintained with it, but the opportunity to hear the Word and to receive Holy Communion must be paramount.

F. R. WEBBER
in *Inner Mission News*

Serving the Atomic Bomb Force

A Lutheran service was conducted by me May 19 in the Island Memorial Chapel, Kwajalein, Marshall Islands. Present at the service were both Army and Navy personnel who were at the time engaged in the preparation of the atomic experiments. This was the staging area for Operation Crossroads.

Before sailing on to Bikini, it was my privilege to meet with these Lutheran men on two occasions. It was surprising to me how, as a result of a small item in one of the island papers, over twenty men gathered that Sunday evening to worship. These men made me proud and happy to serve them. I am sorry that I do not have all their names. The flyer on my left in the front row I recognize as being Lt. U. C. Miller, one of the aviators who took part in the A Bomb flight. The flyer to my right in the front row is Lt. Dau, a grandson of the sainted Dr. Dau.

While at Kwajalein, arrangements were made through my commanding officer, Captain C. C. Laws, at the request of Commodore Wyatt, the Military Governor of the Marshalls, to fly to the island of Majuro. There had been a request for a Protestant chaplain to conduct services for Navy men on the island. I was eager to go. Some two hundred Christian natives crowded into the chapel with their teacher and interpreter to attend the service. Since these islands have been liberated from Japanese control, the natives of the Marshall Islands look with great interest to the return of missionaries with the Gospel of Christ.

My duty is aboard a Navy hospital ship, the *U. S. S. Benevolence* (AH 13), presently attached to the Pacific Fleet and standing by during Operation Crossroads.

LT. (JG) ROBERT C. FENNING, CHC, USN
U. S. S. Benevolence (AH 13)
c/o Fleet Post Office
San Francisco, California

Chaplain Gerecke at Nuernberg

(In a letter received recently by Pastor E. L. Roschke, President of the Western District, Chaplain Henry Gerecke, assigned as the Protestant chaplain to the Protestant defendants of the famous war criminal trial at Nuernberg, had the following to say:)

"It seems I shall stay over here at Nuernberg until the last man goes the last step. This may be in October or right thereafter. Then I hope that I may be able to come home very soon. Since my commanding officer has requested that I be his prison chaplain here for the other trials to follow, I shall probably return.

"Herman Goering and twelve other defendants still attend my services. Here are the four communicants: Fritsche, Speer, Von Schirach, and Sauckel.

"These men are grateful to our Church for lending my services to them. They have written Mrs. Gerecke a very lovely letter, asking her to let me stay to the finish here at Nuernberg."

Fundamentalist Association Convenes

The National Association of Evangelicals has come into existence as a protest against the liberal movements among Protestants as represented by the Federal Council of Churches of Christ in America and the World Council of Churches. The N. A. E. met in Minneapolis for the fourth annual convention April 29 to May 2. The attendance exceeded 2,000.

The convention commended President

Lutheran Participants in Operation Crossroads, after Service on Kwajalein

Truman for his expressed desire for divine wisdom and blessing, but requested him to terminate the "intolerable un-American relationship" involved in his personal envoy to the Vatican, which, they added, is "already beginning to fan the flames of intolerance and bigotry and will inevitably result in the introduction of the religious issue into American politics."

Delegates also protested the burning, by U. S. Army decommissioning forces, of unpacked Bibles and New Testaments in abandoned military stations and suggested that such Bibles be returned to the American Bible Society and the Gideons, the donors.

Secretary Clyde W. Taylor of the Evangelical Foreign Missions Association told of the concern of the evangelical missionaries in distant lands over the political pressure of Roman Catholic forces. In Puerto Rico the Protestant group thwarted the efforts of the Romanists to introduce their religion into the public schools. Rome is concentrating every effort on the Latin American republics to control the political machinery so that each republic may be closed to the Gospel, claiming that Protestant missionaries are "enemies of the good-neighbor policy."

The convention heard an address by Dr. Edwin H. Rian, general secretary of the Christian University Association of America, who said: "The great need in America today is a system of education from kindergarten to university founded upon the Christian philosophy of life. . . . Unless the Protestants of this land awake to the paganizing influence and philosophy of most American education, they have no reason to believe that historic Protestant Christianity will have the ascendency in this nation fifty years from now."

Commenting on the movement's crusade for an equitable assignment of radio time for religious purposes in view of the supposed disproportionate assignment to modernist preachers affiliated with the Federal Council of Churches, Dr. J. Edwin Wright stressed the need of maintaining a "most positive stand against infidelity and apostasy within the Church, which is so largely responsible for the vast indifference to the Gospel displayed by the present generation. The N. A. E. has no reason for existence if it fails to make clear its repudiation of the false doctrines of Modernism which are endorsed and propagated by the several interdenominational organizations of this country, notably the Federal Council of Churches of Christ in America. Men who deny the deity of Christ, the Virgin Birth, the miracles of our Savior, the efficacy of His shed blood, His physical resurrection, and His personal return in power and glory are not Christians, but are lost and doomed sinners in need of repentance, even though they may occupy places of honor in the Church. Our efforts must ever be to purge our churches of these pagans and to give ourselves earnestly to prayer for revival."

Declaring that united action is the only justification for the Association of Evangelicals, Dr. R. L. Decker, the newly elected president, remarked that "Christianity is always at its purest when its Founder's disciples are busiest carrying out His command to disciple all nations."

K. K.

Reaching Port

The Word of God is like a beacon light
That stands, unmoved and firm, from age to age
And shines in radiant beauty through the night,
While tempests roar about and billows rage.
I needs must pass the channel's shallows through
To make my port, to reach my heav'nly goal.
Yon Light of Love, a warning beacon true,
Bids me beware of rock and hidden shoal.
Be Thou my Pilot on life's storm-tossed sea,
O Savior! Place Thy hand upon the helm
Of my gale-driven bark, and guide Thou me!
With Thee near, me no fear can overwhelm.
Then, anchored in the harbor of Thy love,
I'll reach my home in yonder port above.

St. Louis JOHN M. RUNGE

Private Admonition

One of the great weaknesses of our modern church life is the failure to practice brotherly admonition. It is so much more pleasant to the flesh to omit that. It involves too many unpleasantries and calls for a display of moral courage and Christian love that is sadly lacking in our day.

And yet it is a commandment of love which our Savior was at great pains to impress upon us. He said: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," privately, to his face, and not behind his back. The prevailing practice is to circulate his faults among others, to publish them abroad, to gossip about them, to speak about them with relish to others, hoping it will never get to the ears of the one who, Jesus said, should be told. That is not at all in keeping with the spirit of Christ and is just as heinous a sin as stealing or profanity. In this, too, should be applied the Golden Rule to do unto others as we would have others do unto us. If we ourselves fall into a sin, as we often do, we certainly would prefer to have a brother come to us in a spirit of Christian love and helpfulness than to have it noised abroad.

Let us bear in mind why Jesus urged the practice of private admonition upon us. It flowed from love, from the desire to save and preserve a soul which He valued so highly that to redeem it He poured out His life's blood on the cross. He did not want that blood-bought soul lost through impenitence and therefore called upon His Christians, in the same spirit of love and concern, to restore that soul. You can show no greater love to an erring brother than to go to him privately and restore him in a spirit of meekness, considering thyself, lest thou also be tempted.

If you follow the other course, so much more natural and pleasant to the flesh, the course of publishing his sins and iniquities abroad, you are not only violating the Eighth Commandment, but you are also doing something which is apt to harden him in his impenitence and sin. It provokes him to concentrate so much upon your sin of betrayal that he does not give thought to his own sin. If you had gone to him and told him his fault between him and you alone, you might have won him, but by your unbrotherly action you are hardening him in his sin and keeping him from seeking forgiveness in the blood of Christ.

Who can measure the untold havoc which has been wrought in the Church by failure to follow Christ's commandment of love to practice private admonition? We are our brother's keeper in that respect. We owe him that service and ought to render it even though the other course is so much more natural and pleasant to our sinful flesh. James closes his Epistle with the solemn statement: "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death and shall hide a multitude of sins."

I. P. F. in *Northwestern Lutheran*

Astronomy — Astrology

It was on the fourth creative day that God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." Gen. 1:14. The two great lights are the sun and the moon. Of these the sun is the greater light, "to rule the day," and the moon is the lesser light, "to rule the night." In addition to these two great lights God "made the stars also." Gen. 1:16. Countless is their number.

The stars have ever been an interesting study for man. Their study is a true science, the science of astronomy. That part of this true science which gives a description of the motions, figures, and periods of revolution of these heavenly lights is called descriptive astronomy. That part which teaches how to observe these motions, figures, and the periodical revolutions is called practical astronomy. That part which aims to explain the causes of the stars' motions is called physical astronomy. By this science in any or all of its phases man has learned much about the stars of heaven, much that is of joy and help to him. This is true especially of pilots on sea and in the air.

Astronomy must not be confused with *astrology*, which pretends to enable man to judge the effects and influences of the stars on earthly affairs and human character, and pretends to be able to foretell events connected with the life of men and nations. Astrology is a pseudo-science which has duped individuals and peoples to commit the gravest follies, not to mention the sin of disregarding God and His government. The dupes did not die with Hitler, who, it is said, regularly consulted that imaginary zone of the heavens, the zodiac. Metropolitan newspapers give daily astrological readings. People evidently want them, read them, and put stock in them. However, a child of God does not inquire: "Under which sign was I born? What direction do the stars give me? Is my sign favorable?" A child of God cheerfully and confidently confesses: "My times are in Thy hand." Ps. 31:15. The hand of God is almighty, forgiving, gra-

cious, loving, kind, ready and willing to carry to life's end.

It really does not matter if you have no expert knowledge of astronomy. You may not know any of the stars and constellations in the firmament; you may not know them by their man-given names. Yet, look up at them and enjoy their beauty! Let their beauty and number move you to praise: "The heavens declare the glory of God; and the firmament showeth His handiwork." Psalm 19:1. The knowledge and trust that are really necessary are the knowledge of and the trust in Him who says: "I [Jesus] have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David and the bright and morning Star." Rev. 22:16. This "STAR" is found in the Gospel. Whosoever believeth in Him shall have light on life's way, shall have the peace of God, shall have comfort in sorrow, shall have power to live a godly life, shall have no craven fear of death, shall realize the promise of eternal life.

St. Louis, Mo. AD. BEHNKE

Lutheran Statistics

From Britannica Book of the Year, 1946

In 1945 the world Lutheran membership was estimated at 65,000,000. The general statistics for the United States and Canada show 5,561,270 baptized and 3,796,160 confirmed members. Because of war conditions it was impossible to secure accurate European figures — those of Norway, Denmark, Finland, the Baltic States, Germany, U. S. S. R., France, and the Balkan states, where the Lutheran population was considerable. * * *

Particular activities of Lutherans in America during 1945 may be summarized as follows:

Notable increase of attendance at worship services; almost phenomenal increases in contributions; adequate provision for colleges in transition from war conditions; effective programs for reaching the unchurched and recruiting Sunday school attendance; collection of funds and approval of plans for new church buildings; and the incorporation and registration of a special agency for an internation relief program, the Lutheran World Relief, Inc. This relief program carried a budget of $10,000,000. No general conventions were held in 1945.

WALTON HARLOWE GREEVER, D. D., *Secretary*, The United Lutheran Church in America, New York, N. Y.

Augustana Synod Asks Liturgical Questions

In his annual message to the Synod, Dr. Bersell said he could not refrain from mentioning the peculiar practices that have grown up arbitrarily, mutilating our service, etc. This is one of the many things that have crept into the Augustana Synod. Why? Is it because Augustana "hobnobs" too much with the other Protestant denominations and is thus acquiring Calvinistic practices and customs?

Let us look at page 8 of the June 26 issue of the *Lutheran Companion* and note the founding of the Sunset Lutheran Church. With all the beautiful ecclesiastical names to choose from, why did they pick a typically Californian name? So that the church could not be distinguished from the hundreds of crackpot sects now in that State? It is also a negative name — finished, end, done, just before dark, etc. Where was the pastor and Home Mission Board with their advice when that name was taken?

Speaking of names, I notice so many *First* Lutheran Churches, but I have never come across any Second, Third, or Fourth Lutheran Churches. The Methodists frequently get up to Second and Third!! Why not choose churchly names for our churches?

Now let us turn to page 19 and look at the picture of the altar in Angelica Church. The smallest thing you will note is the cross — small, squat, out of proportion to the altar and reredos. I think this is typical of our churches. Why not crosses of good size and proportion, justifying its position as the focal point of our worship.

By the way, what happened to the "sign of the cross" (at benediction, baptism, consecration, etc.) in Augustana Synod? When, where, and why did we lose that Lutheran custom?

Also, why constantly use the title "Reverend" in all our reports, editorials, etc., instead of that good distinctive custom of "Pastor J———." It marks the clergyman as a Lutheran immediately. Rev. is used by any mail-order house clergyman.

Let Lutherans be LUTHERAN.

Yours truly,

HENRY D. FISHER
in *Lutheran Companion*
Newport, R. I.

From a Pocket Notebook

Our readers in the eighth grade should ask Mr. E. W. Hitzemann, 126 N. Mason Street, Saginaw, Mich., to send them a copy of the yearbook of Holy Cross School, Saginaw, and learn what can be done in that line. Mr. Hitzemann has been adviser to the yearbook staff of Holy Cross School. . . . Mr. John Grebe was selected by our Government to witness the atomic bomb experiment on Bikini Island and render a report. He has his summer cottage at Camp Arcadia and is a member of our Lutheran Church at Midland, Mich. . . . At Arcadia one thousand campers checked in during the first five weeks, and an additional thousand are booked for the remainder of the season, reports Chief Weiherman. . . . Out in Montana our conferences expect papers based on the original Hebrew of the Old Testament. Recently two pastors had the task of giving an original translation of four chapters in Deuteronomy while others supplied word studies on the same. . . . Members of Emmanuel Church, Baltimore, have seen to it that Pastor Ressmeyer's sermon "This National Crisis," broadcast from the church on Sunday, May 19, was sent to the President, all members of Congress, other Government officials, as well as to newspaper and radio representatives in Washington — a total of about 1,700 copies. Some people don't need a Synodical Public Relations Committee to get into action. . . . In Denison, Iowa, Zion Church has organized a Boy Scout troop "as a means of coping with the problem of juvenile delinquency." Iowa West Supplement. . . . Of the LUTHERAN WITNESS the Kirkland, Wash., bulletin says: "Those who do not read this official paper obviously are not interested in the Lord's work as done by our Church at home and abroad. But surely every member should be." . . . In the California-Nevada District the total number of subscriptions for the LUTHERAN WITNESS and *Der Lutheraner* to date is 5,330. Of this number the LUTHERAN WITNESS has 4,983. The California-Nevada Supplement remarks: "We regard these as excellent figures. There are 11,230 communicant members in our District at present. This means that the ratio is one WITNESS or *Lutheraner* for every two plus members. We doubt whether any other District in Synod can match this ratio." . . . At Concordia, Mo., the Adolph L. Oetting family installed an amplifying system in the tower of St. Paul's Church in memory of S/Sgt. Arnold F. Oetting, whose body is now resting in Manila. . . . "The April class of Our Savior Church, Gibson, Valley Stream, Long Island, N. Y. (Pastor Wm. F. Donahue), had a man who was altar boy for the late Cardinal Hayes of New York; a cartoonist whose work appears regularly in the *Saturday Evening Post;* a former Powers model; a Woolworth saleswoman; and an ex-sailor who received mimeographed sermons while in service and resolved to be confirmed immediately upon his return home." *English District Bulletin.* . . . At Akron, Ohio, a message by Pastor Ottomar Krueger, entitled "Our Children," was sent to all families of Zion Church. It would take a book to say what Rev. Krueger has compressed into 16 short paragraphs on parochial school training. . . . While attending a theological professors' conference at Philadelphia in June we had the pleasure of visiting Old Trappe Church, where the patriarch of American Lutheranism, Muehlenberg, lies buried. Our guide was Dr. Theodore Tappert, who is a great specialist in American Lutheran history and has a fund of stories about the Pennsylvania Dutch which would match those of President Zeile and Pastor Voss regarding the Franconian settlers in Michigan. . . . The campus of Mount Airy Seminary has an abundance of beautiful old trees and rare shrubs — magnificent horse chestnut, wild olive, English hawthorn, Japanese maples, copper-colored beech, sweet gum, magnolias with 14-inch blossoms, Japanese umbrella tree, larch, and dogwood. . . . In Murray, Utah, our congregation, numbering 45 communicants, became self-supporting in 1942. Lately the balance of a 15-year loan was cancelled after running but four years. According to Norbert F. Roschke, pastor, "there were no large gifts, but there are a number of percentage givers." . . . The Calumet region is clean down at the foot of Lake Michigan. Our missionary for the institutions of that area, the Rev. Louis A. Kaufmann, whose report is just out, has conducted 119 Bible classes the last year and made 822 bedside visits. It is not too much to say that the secular powers are more appreciative than the Church of the work done for the helpless and the forgotten by our institutional missionaries. . . . For light summer reading there is *Doughboy Chaplain* by Captain Edward K. Rogers, Meador Publishing Co., Boston 15, Mass. We thank Chaplain W. Daib for bringing the book to our attention. It is a picture of front-line combat in Africa, Sicily, and Normandy, written with marvelous, yet inoffensive, realism. The price

is $2. . . . Philip Siciliano vowed a mighty vow to Our Lady of Mount Carmel in Detroit when he was in a bad spot with the Italian army. So one Sunday night last month he shot off $700 worth of fireworks in a park beside his home. Anyway, he made public profession of his faith, more than some Lutherans do when the scare is over. . . . Announcing his Pentecost service, the Rev. F. J. Muhlhauser, pastor of Maplewood, N. J., said in his parish bulletin: "Generally speaking, the Church of Christ is pretty dead. She needs the spirit of Christ sorely to revive."

G.

Lutheran Education Association Convention

Serving as host to the fourth annual convention, our Milwaukee, Wis., Concordia College housed and fed members coming from thirteen States on July 2 and 3, 1946. Sessions were held in the gymnasium, and the program centered around four main issues: topics which dealt with L. E. A. issues; topics which were strictly pedagogical in nature; those which dealt with Christian education and the State; and the topics which touched upon Christian education and the Church.

The convention featured a Fellowship Dinner, at which Mr. Theo. H. Schlake, Assistant Corporation Counsel of the City of Chicago and one of the Board of Directors of Synod, was the guest speaker. He amplified his theme, "Christian Education in the Decisive Decade," by pointing out the past accomplishments in the field of Christian education. The record shows over one thousand elementary schools, a number of high schools, and one university, besides the regular professional schools which Synod maintains to supply ministers and teachers. For future growth he indicated the need for careful planning and co-operative action to expand our facilities.

The four regular sessions of the convention were each opened with a short service, at which Milwaukee pastors officiated. The closing Memorial Service by the Rev. Walter C. Meyer of Milwaukee impressed the listeners with the responsibilities those yet living have in guiding and directing the present generation on to and in God's paths.

The convention listened with intense interest to Dr. E. G. Schwiebert of Valparaiso University. He re-emphasized Luther's originality in various fields of endeavor and detailed some of the great contributions which Luther made in the fields of Biblical exegesis, in education, in Church-State relationships, and in the development of a Christian philosophy of life.

Mr. Wm. Kramer, Assistant Secretary of Schools, analyzed "The State of Christian Education in the Church" and brought greetings from Synod's Board for Christian Education, with whom the L. E. A. has been working in mutual co-operation. Mr. A. C. Stellhorn, Secretary of Schools, served as leader in a panel discussion of "Consolidation of Lutheran Schools," and the Rev. O. E. Feucht, Synod's Secretary of Adult Education, directed the panel on "Parent Education." Supt. W. J. Gernand of the Central District spoke on "Postwar Opportunities in Lutheran Education."

"Religion in Public Schools" and "State Aid and Christian Education," both affecting our system of education, were discussed at the convention. Dr. A. G. Huegli of Concordia College, River Forest, Ill., in speaking on "The Christian's Responsibility in His Community," made some pertinent suggestions which would aid each individual in meeting these responsibilities.

In the business sessions the convention endeavored to shape its constitution into a practical working document. One resolution, which created a "Research Counsel," may have far-reaching results in carrying out one objective of the association to do research work.

After extending cordial thanks to its host and to all who worked to make the convention a success, President Arthur L. Miller adjourned the convention, asking for an active and enthusiastic membership.

C. A. KURTH, *Secretary*

Southeastern District Convention

The fifth convention of the District met in St. Stephen's Church, Hickory, N. C., the Rev. Herman Scherer, pastor, from June 11 to 13. The convention opened on Tuesday morning with a service conducted by the First Vice-President of the District, the Rev. Rudolph S. Ressmeyer.

Matters of Synod and of the work of the church at large were presented by the First Vice-President of Synod, the Rev. H. Harms. He also delivered the sermon at the convention service held on Tuesday evening, in which he spoke of "The Open Door" which is before the Church today.

In his essay on "The Means of Grace," Pastor Edwin E. Pieplow presented this doctrine of Scripture in the light of world conditions today.

Under the direction of President O. A. Sauer the business of the convention was dispatched with promptness and efficiency. Three mission stations, begun as a part of war-emergency work, have become permanent stations and have been taken over by the District. Three congregations became self-supporting during the past year, which leaves forty congregations financially assisted by the District. The expanding mission program

Summer School of Our Saviour Spanish Lutheran Church, Corpus Christi, Texas

This congregation was started five years ago. The church shown in the picture was dedicated last year The picture shows an average attendance, 138 children. The Rev. F. B. Growcock is pastor

of the District was reflected in the needs of the Church Extension Fund for more money to keep pace with the building program necessary in the mission work of the District. Special efforts are to be made to obtain loans to this fund from individuals in the District.

Interest in Christian education is growing in the Southeast. Three new school buildings were erected during the past year, and the Board of Christian Education reported a definite interest in the opening of new schools in three other congregations. Time was also given to the discussion of the continuation of Christian education through programs for youth groups and adults.

Memorials are to be sent to Synod petitioning the inauguration of mission work among the Mohammedans and also requesting the establishment of a separate Department of Visual Education in Synod.

On Wednesday evening a special song service was presented by the three choirs of St. Stephen's Church under the direction of Teacher Victor Brott. Noteworthy is the fact that among the seventy-five members of these choirs only four were over eighteen years of age.

The opening devotion on Wednesday was a memorial service in remembrance of Pastors Theodore Sorge and Ernest Schoenheider, who had been called to their eternal rest. The message at this special service was delivered by Dr. J. Frederic Wenchel. The devotion on the closing day of the convention was conducted by the District's Second Vice-President, the Rev. Karl H. Maier. EDGAR C. RAKOW

From Our Portland Concordia

This has been a newsworthy summer for Concordia Academy at Portland, Oreg. First of all, on June 13 Concordia installed its new president, the Rev. Thomas Coates of Chicago, in an impressive service at Trinity Church, Portland. The Oregon-Washington District Synod was in session at the time, and the delegates attended the service in a body. The sermon was delivered by Prof. Paul Huchthausen of California Concordia College, a classmate of President Coates. The new president succeeds Prof. F. W. J. Sylwester, who had served as Concordia's president since 1905, when the institution was founded.

Then, on June 30, ground was broken for the new dormitory building on Concordia's campus, as authorized by Synod at its 1944 convention. The address was delivered by the Rev. Carl Nitz of Portland, president of the newly organized Concordia Alumni Association. The new building will be of reinforced concrete, fireproof construction, and will house eighty students.

On July 22, moreover, a District-wide campaign was launched in order to raise a minimum of $60,000 for Concordia's building fund. This sum will be used for the erection of the first unit of an administration building, which will replace the wooden structure which has done service for forty years. The District campaign is headed by Pastor George F. Schmidt of Seattle, chairman of the District Stewardship Committee.

Our Portland Concordia is standing on the threshold of a new and promising era. Its future growth and progress bids fair to keep pace with the rapid expansion of the Church in the mighty empire of the Pacific Northwest.

CORR.

Anthracite Area Rally

A unique service for this section was held on July 21, the fifth Sunday after Trinity, by the eight churches of the Synodical Conference — three of the Ev. Lutheran Slovak Church and five of our Eastern District — at Toby's Park, centrally located for the churches in Hazelton, Wilkes-Barre, Pittston, Scranton, and Olyphant. There was an unexpected outpouring of people, undoubtedly close to 1,000. A hall, properly arranged, was used for the service, which was taxed to capacity, standing room being at a premium, with many at the windows and doors. The joint choir was directed by Mr. Charles Cristable, president of the New Jersey District of the Walther League. The forceful appeal of President Arthur Doege of our Bronxville Concordia to cherish the heritage of our faith and to contend for it was heard with rapt attention. The offering was for the new building in Bronxville. After dinner there was a zone rally of the young people in the Anthracite region, with election of officers. Although rain dampened the grounds after the second meeting, it did not dampen the spirits of those who participated in experiencing the unity of the faith which was manifested in this inspiring service.

Pittston, Pa. C. J. GOETTE

Music

Reviewed by Walter Wismar

Masterpieces of Organ Music. — Selected Compositions of the Old Masters. Folio 20 — Toccatas by Ahle, Buxtehude, and Krieger. Folio 21 — Voluntaries by Orlando Gibbons. Folio 22 — Five Ricercare by Palestrina. Folio 23 — Magnificat on 6th Tone and Two Hymns (Preludes) by Titelouze. $1.50 per folio. The Liturgical Music Press, Inc.

From the very beginning, these *Masterpieces* met with the approbation of organists and music critics. They should be owned and studied by every serious church organist, not only from the standpoint of good music, but also from the standpoint of history, for the numbers give a survey of the development of organ music.

The Toccatas of Folio 20 are most suitable as postludes and, of course, for concert use. Gibbons, an English musician, famous for anthems and choral music, also composed for the organ and the virginal. The Voluntaries are practicable for use as preludes. The Ricercare are five of the eight organ compositions left by Palestrina. They stand out as exquisite examples of "learned fugues without words." Titelouze, the father of organ music in France, was organist at Rouen. He was one of the important forerunners of Joh. Seb. Bach.

For Treble Choir. No. 13 — Blessed Are the Poor in Spirit by W. H. Monson. No. 677 — God Bless Our Home by Bernard Hamblen. No. 668 — God So Loved the World (from *The Crucifixion*) by John Stainer. No. 668 — Seek Ye the Lord (for Soprano Solo and S. S. A.). No. 674 — Lord, Grant Us Thy Peace (the famous Largo) by Geo. F. Handel. No. 681 — Strong in Thy Strength (melody of Komm, suesser Tod) by Joh. Seb. Bach. No. 1015 — Hear My Cry, O God, by T. L. Vittoria. No. 1036 — O Lord, Most Holy, by Cesar Franck. No. 1028 — Jubilate Deo (English and Latin text) by W. A. Mozart.

For those in quest of treble choir music, we simply list the above numbers, hoping one or the other may fill a need. Each song is in three parts for treble voices, S. S. A., and is priced at 15 cents. The first two are original numbers, the rest arrangements. The only unaccompanied number is Hear My Cry, O God, by Vittoria. The publisher is A. Belwin, Inc.

The Bach song has a misprint on page 5: "world" instead of "word."

Lord, Hear Me in My Distress. By Joseph M. Hopkins. Volkwein Bros., Inc., Pittsburgh, Pa. S. A. T. B. A cappella. 15 cents.

The words of the poem are based on Psalm 143. After a suppliant cry, repeated seven times: "Lord, hear me," the anthem proper begins, and after some imitation in the separate voices a climax is achieved by the harmony and intensity of the four voices, after which follows a gradual diminuendo and ritardando in each of the two stanzas. For general use or Communion.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained:

Seboldt, Roland H. A., in Zion Church, Gordonville, Mo., by G. B. Seboldt, 4. Sun. p. Tr., July 14.

Buerger, Martin A., in Bethel Church, Chicago, Ill., by William Boehm, 5. Sun. p. Tr., July 21.

Gruell, Eugene F., in Zion Church, Evansville, Wis., by Pres. F. A. Schwertfeger, 5. Sun. p. Tr., July 21.

Ordained and Commissioned:

Baringer, C. W., as missionary to Nigeria, West Africa, in St. John's Church, Defiance, Ohio, by O. G. Hebestreit, 7. Sun. p. Tr., July 15, 1945.

Boehlke, Melvin R., as missionary at large in the Iowa West District, in St. John's Church, Audubon, Iowa, by J. M. Ansorge, 5. Sun. p. Tr., July 21.

Ordained and Installed:

Cattau, Raymond J., in Zion Congregation, Oneida, Wis., by W. C. Baumann, 4. Sun. p. Tr., July 14.

Fluegge, Wilton, in St. Paul's Congregation, La Pryor, Tex., by H. J. Schlicker, 4. Sun. p. Tr., July 14.

Martin, Marvin L., as assistant pastor in Messiah Congregation, Detroit, Mich., by A. H. A. Loeber, 4. Sun. p. Tr., July 14.

Tornow, Hans R., in Trinity Congregation, Edinburg, Ill., by R. H. Nagler, 4. Sun. p. Tr., July 14.

Schultz, Arthur L., in Holy Cross Congregation, Austin, Minn., by W. F. Milbrath, 5. Sun. p. Tr., July 21.

Siefkes, William F., in Trinity Congregation, La Moure, N. Dak., by M. J. Haerther, 5. Sun. p. Tr., July 21.

Stockamp, Corliss, in Zion Congregation, Otto, Tex., by John L. Herzog, 5. Sun. p. Tr., July 21.

PASTORS

Installed:

Borth, R., in St. John's Congregation, Monett, Mo., by W. W. Stuenkel, 3. Sun. p. Tr., July 7.

Jurgens, W. H., in St. Paul's Congregation, Leavenworth, Kans., by Melvin H. Meyer, 3. Sun. p. Tr., July 7.

Threinen, R., in the Edgeworth-Pangman Parish, Sask., Can., by M. H. Leedahl, 3. Sun. p. Tr., July 7.

Klausler, Alfred, in Milwaukee, Wis., as Assistant Executive Secretary of the International Walther League by W. C. Wangerin, July 8.

Wangerin, Walter M., in Milwaukee, Wis., as Assistant Executive Secretary of the International Walther League by W. C. Wangerin, July 8.

Danielsen, R., in St. Paul's Congregation, Denton, Tex., by Elmer Klenk, 4. Sun. p. Tr., July 14.

Domsch, J. T., in St. Peter's Congregation, Farnhamville, Iowa, by Paul Lemke, 4. Sun. p. Tr., July 14.

Foust, Paul J., in St. Paul's Congregation, Milan, Mich., by Herbert B. Fehner, 4. Sun. p. Tr., July 14.

Higenell, Louis, in Zion Congregation, Dashwood, Ont., Can., by John Woelfle, 4. Sun. p. Tr., July 14.

Meyer, Alfred O., in Grace Congregation, Strasburg, Ill., by E. M. Biegener, 4. Sun. p. Tr., July 14.

Rosenberg, Hilmar T., in Immanuel Congregation, Toledo, Ohio, by George Maassel, 4. Sun. p. Tr., July 14.

Wittkopp, E. L., in Concordia Congregation, Sioux City, Iowa, by E. C. Zschoche, 4. Sun. p. Tr., July 14.

Griesse, R., in St. Paul's Congregation, Utica, Nebr., by H. E. Meyer, 5. Sun. p. Tr., July 21.

Klausmeier, J. H., in St. John's Congregation, Convoy, Ohio, by O. G. Hebestreit, 5. Sun. p. Tr., July 21.

Schornack, Arthur, in St. John's Congregation, Bible Grove, Ill., by William Timm., 5. Sun. p. Tr., July 21.

Commissioned:

Harms, Clemens E., as itinerant missionary in Utah by Harold Brauer, 3. Sun. p. Tr., July 7.

Schulze, H. C., in Calvary Church, Portland, Oreg., as itinerant missionary for the Oregon-Washington District by William H. Hillmer, 5. Sun. p. Tr., July 21.

TEACHERS

Marten, Wilbert C., in Zion Congregation, Milwaukee, Wis., by H. C. Tesch, 1. Adv. Sun., Dec. 2, 1945.

Krueger, Willard, in Zion Congregation, Milwaukee, Wis., by H. C. Tesch, 2. Sun. p. Tr., July 30.

Platt, Chester L., in St. Paul's Congregation, Millington, Mich., by H. Ferber, 2. Sun. p. Tr., June 30.

Rauschelbach, Hugo, in First Immanuel Congregation, Cedarburg, Wis., by Henry E. Bleeke, 2. Sun. p. Tr., June 30.

Bartels, F. H., in St. Peter's Congregation, Big Rapids, Mich., by F. W. Wiese, 3. Sun. p. Tr., July 7.

Kruse, Eugene, in St. John's Congregation, Buhl, Idaho, by Louis F. Witte, 3. Sun. p. Tr., July 7.

Garmatz, Robert, in Hope Congregation, St. Louis, Mo., by Pres. E. L. Roschke, 4. Sun. p. Tr., July 14.

Klammer, Edward W., in Bethany Congregation, Waynesboro, Va., by Karl H. Maier, 4. Sun. p. Tr., July 14.

Mueller, Raymond R., in St. John's Congregation, Elmore, Minn., by M. C. A. Mueller, 4. Sun. p. Tr., July 14.

Dautenhahn, Elmer H., in St. Michael's Congregation, Winchester, Tex., by E. R. Rathgeber, 5. Sun. p. Tr., July 21.

Koepsell, A. E., in Trinity Congregation, Austin, Tex., by Martin E. Ramming, 5. Sun. p. Tr., July 21.

Anniversaries

Lincoln, Ill., Zion Congregation (A. E. Neitzel), the 75th, 4. Sun. p. Tr., July 14.

Three Rivers, Mich., St. Peter's Congregation (Donald Schumm), the 50th, 3. Sun. p. Tr., July 7.

Educational Institutions

Concordia College, Milwaukee, Wis., will open its sixty-sixth school year Sunday, Sept. 8, at 3:30 P. M. (Standard Time). This arrangement of having the opening service on a Sunday has met with general acclaim. Parents of students and friends of the school are invited to assemble in the college gymnasium to join the students and faculty in imploring the benediction of God upon the work and activity of the new year.

The enrollment has at this date reached capacity and no additional boarding students can be accepted. Conditioned students and such as intend to enter an advanced class are required to be at the school at 10 A. M. Saturday, Sept. 7. — LEROY C. RINCKER, *President*.

St. John's College, Winfield, Kans., begins its 54th school year Tuesday, Sept. 3, at 10:30 A. M. Students desiring advanced standing in high school or college are requested to send transcript of credits to the registrar at least two weeks previously. The primary aim of St. John's College is to prepare young men for the study of theology at Concordia Seminary, St. Louis. In addition, however, the college offers the following courses: (1) Parish Workers and Pre-deaconess; (2) Pre-law and Pre-business Administration; (3) Liberal Arts; (4) Pre-nursing; (5) Secretarial and General Commercial; (6) Teacher Training; (7) Sunday School Teacher Training; (8) Music; Piano, Pipe Organ, Voice. Students preparing for the ministry may enroll in courses in Shorthand, Typewriting, and other secretarial subjects without additional cost. St. John's is accredited both in its high school and in its college department. Excellent dormitory facilities for both boys and girls. A well-organized program of student activities under faculty direction. For catalog and information write to CARL S. MUNDINGER, *President*, St. John's College, Winfield, Kans.

Concordia Academy, Portland, Oreg., opens its new academic year with a divine service on Wednesday, Sept. 4, at 10 A. M. Students who desire to enter the Academy must submit a written application, together with the recommendation of their pastor. For students enrolling in the freshman class application must be accompanied by final eighth-grade report card. For entrance in one of the advanced classes a transcript of previous high school work must be submitted.

Concordia Academy is a preparatory school for such as have the ministry or teaching profession in view, but is also ready to accept Christian boys who do not intend to prepare for professional service in the Church. These are required to pay an annual tuition fee of $40. There is no tuition charge for ministerial or teacher-training students.

The annual board for the school year 1946-47 will be $175, payable in monthly installments. In addition, each student is asked to pay special fees (for library, laboratory, athletic equipment) totaling $9. New students are charged $15 for desk and mattress.

For catalog and other information address THOMAS COATES, *President*, Concordia Academy, Portland 11, Oreg.

Concordia College, Edmonton, Alta., will open its twenty-sixth school year Wednesday Sept. 18. The high school course, officially accredited, begins with Grade 10. The chief purpose of this school is to prepare young men for the study of theology at St. Louis, Mo. It also offers a general education to such boys and girls as wish to prepare for normal entrance or university matriculation. The cost of board is $170 for the school year, and the registration fee is $10. Tuition fees for all who do not prepare for service in our Synod are $1 per credit — about $35 to $40 per year. Further information is given in the college catalog, which will be cheerfully furnished upon request. Address all communications to the principal of the school, REV. A. H. SCHWERMANN, Concordia College, Edmonton, Alta., Can.

Lutheran Concordia College, Austin, Tex., will open Sept. 11. This school offers courses on the high school level to boys wishing to become either ministers or teachers or merely desiring a high school education. Ministerial and teacher students will receive first consideration, while new high school students cannot be given definite assurance of their enrollment until Aug. 1. By that date all prospective ministerial and teacher students should have been sent in. Besides the classical curriculum also courses in Spanish, Economics, Bookkeeping, Speech, and Music (piano) are available. Students preparing for work in the Church pay a flat charge of $198 for the year. High school students pay an additional $50 for tuition, or a total of $252 for the year. In both cases these figures cover all charges for board, room equipment, the various fees, books, and half of occurring hospital expenses. Payments are to be made in advance in monthly or quarterly installments. Pupils entering the freshman class must have finished the elementary school and present their last report card. Pupils who wish to enter a higher class will kindly see to it that their high school credits are sent to our registrar, Prof. G. Viehweg, as soon as possible. Our school catalog will be sent upon request. — H. STUDTMANN, *President*, Austin, Tex.

The Fiscal Conference

will meet Tuesday and Wednesday, Sept. 10 and 11, at Concordia Publishing House, St. Louis, Mo. Sessions begin Tuesday at 9:30 A. M. — L. MEYER, *Secretary*.

Call Acceptance

Prof. Herbert G. Bredemeier, M. A., has accepted the call to the presidency of Concordia College, Fort Wayne, Ind. — BOARD OF CONTROL, PAUL L. DANNENFELDT, *Secretary*.

Announcements

The College of Presidents will meet on Sept. 12. — ARTHUR BRUNN.

Since the undersigned has accepted a call into another District, all matters pertaining to the Presidency of the Southern Illinois District should be directed to the successor, Rev. Paul Juergensen, President, 1217 Central Ave., Alton, Ill. — E. H. BOHRER, (Retiring) *President of Southern Illinois District*.

Rev. Th. Roschke, Collinsville, Ill., has been appointed Visitor of the Edwardsville Circuit of the Southern Illinois District in place of the Rev. Paul Juergensen, who is now serving as the President of the Southern Illinois District. — PAUL JUERGENSEN.

Alton, Ill., Aug. 1, 1946

Pastor Arthur Hanser of Seaford, Long Island, N. Y., has been appointed Visitor of the Nassau Circuit, since Pastor A. W. Brustat is now Executive Secretary of Education in the Atlantic District. — H. J. RIPPE, *President of the Atlantic District*.

Requests

A new mission will be organized at Sioux Rapids, Iowa, in the near future. Anyone knowing of Lutherans living in Rembrandt, Linn Grove, and Sioux Rapids, Iowa, is kindly requested to send names and addresses to REV. PETER BRANER, R. 3, Storm Lake, Iowa.

Anyone knowing of Lutherans moving to the Richland, Benton City, Prosser, Wash., area are kindly requested to notify the undersigned. — REV. R. E. JAECH, Box 723, Richland, Wash.

Lutheran servicemen and civilians entering the Panama Canal Zone should visit the Redeemer Lutheran Church, Building 804, Chapel of the Lutheran Service Center, adjoining the Chase National Bank, Balboa Road, Balboa. Phone — 2-3418. Divine services Sundays 10:00 A. M. All names of Service personnel and civilians to be sent to REV. ALVIN E. WAGNER, Redeemer Lutheran Church, Box 124, Diablo Heights, P. C. Z.

Available

Zion Lutheran Congregation of Boston, Mass., has 180 *English Hymn-Books* of the 1927 edition which it will gladly send to any congregation or mission station willing to pay shipping charges. — MR. WILLIAM A. KLEMM, 312 Memorial Dr., Cambridge 39, Mass.

FINANCIAL REPORT, Receipts February 1, 1946, to July 31, 1946

From Districts	Budget Accounts	Relief in Europe & Asia	Army-Navy Collection
1. Alberta and Br. Col.	$ 2,292.81	$ 14,583.20	$ 1,026.86
2. Argentine	—	—	—
3. Atlantic	33,322.69	46,598.49	8,653.73
4. Brazil	11.60	—	—
5. California and Nevada	5,140.92	32,583.62	4,060.72
6. Central	114,188.89	131,196.29	35,478.61
7. Central Illinois	43,210.88	48,578.58	14,232.61
8. Colorado	3,048.64	14,676.77	3,166.25
9. Eastern	25,619.12	40,090.78	9,200.74
10. English	54,864.30	50,047.77	11,748.75
11. Iowa-East	18,700.00	30,966.10	2,718.90
12. Iowa-West	46,861.02	55,388.40	16,376.34
13. Kansas	16,203.19	52,416.81	13,930.29
14. Manitoba and Sask.	1,550.28	13,808.43	280.89
15. Michigan	100,619.67	81,726.96	11,042.54
16. Minnesota	71,603.51	99,004.32	21,435.39
17. Montana	1,437.73	5,839.50	1,467.56
18. North Dakota	6,340.65	22,363.53	5,863.66
19. North Wisconsin	38,983.92	48,389.76	11,028.52
20. Northern Illinois	112,165.59	143,365.76	9,739.38
21. Northern Nebraska	14,415.15	36,896.58	9,741.12
22. Oklahoma	5,523.15	12,826.59	4,027.07
23. Ontario	7,071.50	—	1,752.92
24. Oregon and Washington	9,365.96	43,925.54	9,681.82
25. South Dakota	4,661.41	25,775.38	5,470.00
26. South Wisconsin	73,970.65	76,824.67	20,274.70
27. Southeastern	12,295.16	18,172.91	4,695.73
28. Southern	7,620.55	13,796.34	2,472.63
29. Southern California	6,309.36	44,967.91	7,599.66
30. Southern Illinois	22,856.55	29,739.30	9,562.32
31. Southern Nebraska	17,114.81	45,473.43	11,149.76
32. Texas	9,078.91	34,843.67	9,186.96
33. Western	82,048.19	84,387.35	27,873.27
Total from Districts	$ 968,496.76	$1,399,254.74	$304,939.70
From L. L. L. Endowm. Fd.	29,173.72		
From Other Sources	34,971.91	63,722.58	2,783.20
GRAND TOTAL	$1,032,642.39	$1,462,977.32*	$307,722.90

* $17,302.66 was received last year, making a grand total of $1,480,279.98 for Relief in Europe and Asia to July 31, 1946.

THEO W. ECKHART, *Financial Secretary*

June and July Contributions Sent Direct to the Treasurer

(Because of their great number, receipts for the following purposes will not be *publicly* acknowledged: Army and Navy, Peace Thankoffering, European Relief)

June

Mrs. Agnes R. Isenhower, Missions in Japan, $25.00. Mr. and Mrs. A. L. Schroeder in Memory of Mrs. Kruse, Board of Support, 5.00. Mrs. W. H. Catterall, Pastor in Hill Country, 1.00. Mr. and Mrs. Ray Ullmann, India Missions, 15.00. Mrs. Emma Dallmann in Memory of Mrs. Emma Verwiebe, Permanent Support Fund, 2.00. Mr. and Mrs. Paul B. Radke in Memory of Miss Susie Wittig, Radio Station KFUO, 10.00. A Friend of Missions from Michigan, Missions, 5.00. N. N., Iowa, Mission among Natives of Japan, 20.50, on Philippine Islands 15.50, European Orphanage 15.50, Mission in Russia 15.50, Orphanage in China 5.50, Lepers in India 5.50, Europe 10.00. Per Foreign Mission Office: Chaplain and Mrs. Alex von Schlichten, India Missions, 10.00; Mrs. Dora Grace, Support of Evangelist, India, 6.00; Mrs. Margaret Tessner, India Missions, 5.50; in Memory of Elsie Hattendorf, Amelia Doctor, India Missions, 5.00, Anena Chirstensen and Angela Rehwinkel, Linens at Kodaikanal, India, 10.00; Mr. and Mrs. John Perko, Orphanage, China, 15.00; St. Peter's Luth. S. S., St. Joseph, Mo., Stipendee, India, 50.00; Foreign Mission Ladies' Aid Soc., St. Louis, Mo., in Memory of Mrs. Paul Bachmann, Laundry Equipment, Ambur Hospital, India, 10.00.

Legacies and Bequests: Ottilie Krauss $965.00. Clara R. Graicken 50.00.

July

W. G. Hoffmann, Radio Station KFUO, $4.00, Library for Blind 3.00, Institute for Deaf 3.00. Lutheran Boarding Home Congregation, St. Louis, Mo., Enlargement of Station KFUO, 25.00. E. S., Spreading the Gospel, 12.00. Missionary B. Schumacher's Work: A Fellow Lutheran 10.00, Rev. Robt. H. Kelley 10.00, Mrs. A. Budinich 1.00. A. E. Michel, Negro Missions, 25.00. Foreign Missions: Betty Suhr 50.00, N. N., Minnesota, 40.00. A Friend, Paola, Kansas, Europe, 1.00. Army and Navy Comm. Staff in Memory of Father of Rev. O. A. Sauer, Missions, 6.00. Mrs. Ernestine Flitter, Missions in Japan, 10.00, Missions in China 10.00. W. R. Palm, Europe, 15.00, Synodical Treasury 3.00, Blind and Deaf Missions 2.00, Foreign Missions 2.00, South American Missions 2.00, Negro Missions 2.00, African Missions 2.00, Home Missions 2.00. Rev. B. W. Schuldheisz and Family in Memory of Rev. E. J. A. Probst, Pension Contingent Fund, 2.00. Trinity S. S., Centralia, Ill., European Missions, 5.91. In Memory of Frank A Nagel: Rev. and Mrs. F. C. Streufert, Mission Chapel in Mexico, 5.00, Concordia Publ. House Cabinet Members, Foreign Missions, 17.00. Herbert S. Konig, South American Book Fund, 10.00. Mrs. Caroline Doctor, Church Building in Japan, 25.00. Peters Family in Memory of Mrs. William J. Peters, Board of Support, 35.00. Per Foreign Mission Office: Orphanage, China, Mr. and Mrs. John Perko, 15.00, Branch S. S., Arlington Heights, Ill., 30.15; Mrs. Margaret A. Tessner, China Missions, 5.00; Mrs. Barbara Egolf, Youth Work, China, 10.00; Sundry Donors in Memory of Mrs. Laura Bachmann, Linen Fund, Kodaikanal, India, 10.00; Grace Mission Society, Pittsburgh, Pa., Stipendee, India, 70.00; Foreign Mission Ladies' Aid Soc., St. Louis, Mo., Laundry Equipment at Hospital, Ambur, India, 10.00; Lutheran Boarding Home Congr., St. Louis, Mo., in Memory of Mrs. Irma Mertz, China Mission, 5.00; Chaplain and Mrs. A. von Schlichten, India Mission, 10.00; Conference of Deaconesses, St. Louis, Mo., Martha Boss, 15.00, Gertrude Simon 15.00.

Legacies and Bequests: Steve Hanzel Estate $500.00.

W. H. SCHLUETER, Treasurer

Changes of Address

Pastors:

Albers, E. H., 837 Brown Ave., Columbus, Ga.
Allwardt, Henry A., 9790 Dundee Ave., Detroit 4, Mich.
Behringer, Ocie, 334 W. Court St., Rutherfordton, N. C.
Brink, Kurt, 405 First St., Redlands, Calif.
Bueltman, A. J., Highland, Ill.
Buhl, Walter R., R. 3, Richland Center, Wis.
Cattau, Raymond J., Box 43, Oneida, Wis.
Coiner, H. Gordon, 5100 Denmore Ave., Baltimore 15, Md.
Danielsen, Ralph, 1014 Panhandle St., Denton, Tex.
Dobberfuhl, G. P., 624 N. Sixth St., St. Charles, Mo.
Droegemueller, A. F., Jr., 800 S. College Ave., Bryan, Tex.
Duerr, William L., 902 S. Broadway, Santa Ana, Calif.
Fluegge, Wilton, Uvalde, Tex.
Geiger, Oren H., 1633 Railroad Ave., Pittsburg, Calif.
Golisch, Cl. F., L'Anse, Mich.
Graebner, Oliver E., *c. r. m.*, 721 S. Bennighof, Evansville, Ind.
Harms, Clemens E., Bushnell Homes 38, Brigham, Utah
Hartmann, William, 1111 Wilt St., Fort Wayne, Ind.
Heddrich, W. E., 816 West Ave., Holdrege, Nebr.
Hein, K. H., R. 3, Shawano, Wis.
Hemmeter, Dr. H. B., 1269 Culver Rd., Rochester 9, N. Y.
Kiehl, Erich H., 3312 Lindell Blvd., St. Louis 3, Mo.
Kipp, Fred E., 1217 Wasburn Ave., N., Minneapolis 11, Minn.
Kringel, Edwin, 915 Brownsville Rd., Pittsburgh 10, Pa.
Kritsch, H., Craigmyle, Alta., Can.
Lilie, C., *em.*, Box 27, Van Meter, Iowa
Lindenmyr, F. Aug., 5454 Siesta Drive, San Diego 5, Calif.
Meyer, Daryl G., 573 Worthington St., E., North Bay, Ont., Can.
Muniz, A. L., Vieytes 1721, Buenos Aires, Argentina
Plautz, Ralph A., 735 Newport Drive, Pittsburgh 16, Pa.
Schole, F. A., R. 2, Decatur, Ill.
Schlegel, Albert P., Schumm, Ohio
Schornack, A., R. 3, Louisville, Ill.
Schultz, Arthur L., 1627 E. Oakland, Austin, Minn.
Siefkes, William F., Box 145, La Moure, N. Dak.
Stockamp, Corliss, R. 1, Otto, Tex.
Szegedin, A., Blackburn, Mo.
Temme, Norman, 543 S. 31st Ave., Omaha 5, Nebr.
Tessmann, H. E., *em.*, 143 N. Sabin St., Sycamore, Ill.
Tietjen, Ottomar H., 1037 Glenneyre St., Laguna Beach, Calif.
Tornow, Hans R., Edinburg, Ill.
Uhlig, Walter D., 7612 California Ave., Huntington Park, Calif.
Webbeking, A. G., 3378 Cudahy St., Huntington Park, Calif.
Weber, E. P., 125 S. Grant St., West Lafayette, Ind.
Wenz, Daniel, c/o H. G. Amling, 106 S. 21 Ave., Maywood, Ill.
Wolfram, Marcus, 147 Second Ave., W., Dickinson, N. Dak.
Yauk, Martin, Seward, Nebr.

Teachers:

Bangert, E. L., 224 Wilson St., North Judson, Ind.
Brandt, Geo. R., 7404 Lyndover Pl., Maplewood 17, Mo.
Dautenhahn, E., Winchester, Tex.
Doering Vernon G., 111½ Marsden, Houston 11, Tex.
Gandt, Karl O., 3535 Ventura, Fresno, Calif.
Eulert, Ernest A., Malcolm, Nebr.
Juergensen, T. L., Linn, Kans.
Kurth, C. A., Springs Road, St. Stephen's Lutheran School, Hickory, N. C.
Leising, E. A., Gaylord, Minn.
Prahl, Henry W., 1019 Griswold St., Port Huron, Mich.
Rosenthal, Roy, 910 Wilt St., Fort Wayne 2, Ind.
Schmidt, Milton W., 129 St. Charles Rd., Addison, Ill.
Voigt, Harry R., Conover, N. C.
Wisch, Carl F., 811 Locust St., Rockford, Ill.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

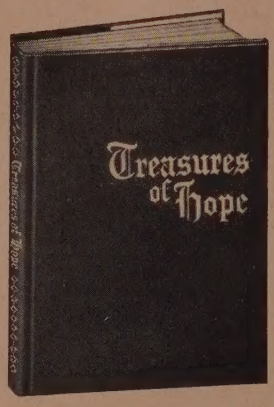
All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

Words of Comfort

from Books for Devotions



Treasures of Hope

By Alfred Doerffler

Here is an ideal book of devotion for the Christian who has passed the noonday of life. Besides Scripture portions, prayers, and hymns for each morning and evening for a period of four weeks, there are numerous additional prayers as well as many comforting Bible promises.

The large, clear type, the easily fingered pages, and the practical sturdy binding make this a book which will be treasured by all Christians in the evening hours of life.

Blue cloth, gilt title, 280 pages, 6×8½ **$2.25**

The Burden Made Light

By Alfred Doerffler

A book of meditations and prayers written expressly for the invalid and the convalescent. Many Christians who devote time to giving comfort will be happy to have at their disposal this volume of prayers and meditations.

103 pages, 5¼×7½

Paper, 40 cents; cloth, 90 cents

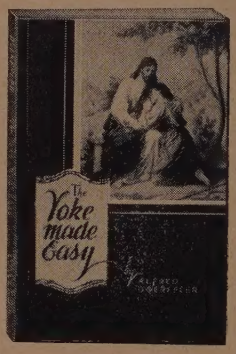
The Yoke Made Easy

By Alfred Doerffler

A book of fifty-five meditations, each based upon a Bible passage and closing with a prayer in which the sick, the convalescent, the invalid, take their burdens to their Lord and Maker. An appropriate gift to those who are afflicted.

119 pages, 5¼×7½

Paper, 40 cents; cloth, 90 cents



Strength from Above

A new booklet suitable for Christians afflicted with illness. These pages bring the comfort of God's Word to hearts in need of spiritual encouragement. Presentation page.

Blue paper covers, 16 pages, 4×6

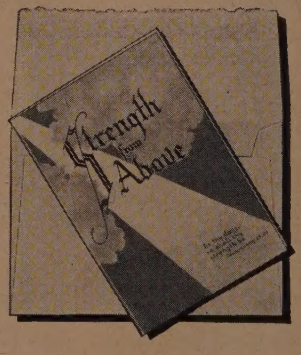
15 cents

Let Not Your Heart Be Troubled

A collection of Scripture passages, prayers, and poems suitable for presentation to those who have suffered a bereavement. Presentation page.

Lavender paper covers, 16 pages, 4×6

15 cents



CONCORDIA PUBLISHING HOUSE

3558 SOUTH JEFFERSON AVENUE SAINT LOUIS 18, MISSOURI